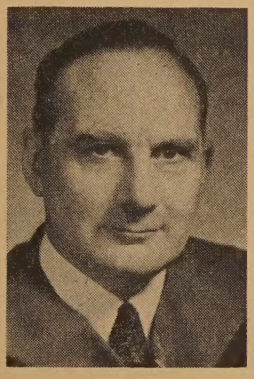
The Pulpit

A Journal of Contemporary Preaching



Henry Pitney Van Dusen:
Truth and Faith

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Wesley D. Osborne • Broken Things

Edward Hughes Pruden • Facing Stern Realities

Everett W. MacNair • Doing Right in 1958

Gerald Watkins • Prisoners of Unimportant

David T. Erickson • The Tides of Religion

Max Gray Rogers • This Is Palm Sunday

JACK E. SCHWEIZER • FROM SERMONS TO BOOKS

OL. XXIX, No. 3 MARCH 1958

The Pulpit

Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Founded 1929 by Charles Clayton Morrison as a journal of contemporary preaching.

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30 cents single issue.
$3 a year in U.S.A.
$3.10 in Canada. $3.35 foreign.

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PULPIT POST

They Also Serve

SIR: Since the publication of my sermon, "A Time for Greatness" (December), I have received many letters from ministers of different denominations throughout the United States. Their interest and encouragement in regard to our time of racial crisis in Arkansas has meant much to me. Thank you for making it possible for me to hear from them.

WILLIAM O. BYRD
First Methodist Church
Pine Bluff, Arkansas

In Appreciation

SIR: I can say "Amen" to your Memo in the February issue. And also—what a tremendous sermon by James Cleland!

From another man without a pulpit.

C. R. REED
Mt. Pleasant, Iowa

SIR: I would like to express my thanks for the provocative article written by Roy Pearson in the January issue.

PAUL W. BROWN
The Methodist Church
Goshen, New York

Dialectic Denied

SIR: Roy Pearson's article in the January Pulpit expressing fear that he might not go to church if he were no a minister doesn't seem to me to understand the real reason for that fear. It is simply that he is a minister.

As a minister he has examined his work and sought by constant self-criticism and attempts at self-improvement to become the kind of minister he believes he should be. He preaches sermons he approves, and in the same way conducts services of worship and does his pastoral work—not, of course, to his satisfaction, but judged by his standards, in line with his idea.

The difficulty is that when you feel as strongly about what is right and wrong in the doing of your work as a minister does, you find it difficult to forgive in others what you disapprove in yourself. Or, perhaps it would be better to say accept from others what you reject in yourself.

Thus the minister becomes a very hard man to please when it comes to the work of the church. Only those who are very much like him gain his approval. This is because he judges

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The Pulpit

A Journal of Contemporary Preaching

LUME XXIX | MARCH 1958 | No. 3

HIS morning, T.A.G., Jr., 6, further inflated his already palpitant parents by reporting that is on the first-grade committee at Crow Island hool to see about building a new bird-feeder. acher may know best, but all I can think about is the framed definition seen last week on the wonderful old walls of the Faculty Club at the University of Mas-husetts in Amherst: "A committee is a group of unwilling appointed by the unfit to do the un-cessary." I have some reason to think that ddy's classmates may in this case have been the willing who have put the finger on the unfit. hich is why I have some apprehension about the npiness of the bird-feeder ahead. I keep remem-ring that a camel is sometimes called the animal at looks like it was assembled by a committee.

Memo:

From all of which I would proceed to report re-ctions born in Amherst the other day at a lunch-n with ministers of the community. Lively talk pped around the table in the 1820, wide-board, oden-peg, low-door house. The lectures I was in wn to do were mostly from under my *Christian entury* hat. But the table talk finally moved in The Pulpit.

The question was about the use of printed ser-ons. Nobody had to be coy. With an editor of a miletical journal it is hardly necessary that any-e dissemble. Sermons are printed and sermons e used. But how, that was the question.

That they can be starters, anybody knows. Sug-stion, stimulation, something unseen before, a w light, a different slant—from this we can push f. It says more about me than about the profes-on, I suppose, to add that printed sermons are ry often useful in my own preaching as some-ing to react against—an interpretation, a lead, a int of view that sets me off all guns blazing. How ten (and how shamelessly, unforgivably) have I elabored my local congregations for something a istant colleague has written. An embarrassing nfession, I know, but do give me credit for the mbarrassment. And let him who is without, etc.

Illustrations, references, quotations, pictures, all re winnowed out of printed sermons, all are a part f why sermons are printed. And why sermons are ead. Grist for the mill. As my first Welsh parish-ners used to quote their greats: "It doesn't mat-r where the preacher gets his grain, just let him ake his own bread."

But—and this was the real problem—what about the obvious masterpieces that come along now and then, which forbid dismembering, which inhibit culling, yet which cry for utterance?

There is, of course, always the option of surreptition. Don't ask me how I know. The problem here, discounting the conscience which flaps as faintly as futilely in such moments, is publicity. Not that Dr. Buttrick is apt to be in your congregation next Sunday, but that years hence your weeping widow may be sorting your own Sunday relics for the posthumous book that will make your myth. How subterranean the squirming if the sermon that got the best reviews had fallen on Harvard ears before it did on your Hamtramck air.

The very idea is so chilling that I long ago determined to go through my own barrel, separating the plums there into three files: (1) Sermons I can bear to call my own; (2) Sermons written shortly after reading someone else; (3) Sermons selected on desperate Saturday nights.

I haven't done that yet, but I did something else in earlier parishes which may be worth reporting. Or so the Massachusetts men opined. At different times each year I preached two sermons which were identified in publicity and in bulletin as "The Best Old Sermon I Have Read This Year" and "The Best New Sermon I Have Read This Year." The new sermon was always by a living preacher and from a book, magazine or anthology I had read within the year. The old sermon was by anyone from the Church Fathers on up.

Let no one think the effort was a crawl-out or a push-over. It was a week's work and more to get someone else's words deeply enough into my own mind and muscles so I could *preach* them, not just read, repeat or quote them. And the classic sermons presented a special problem in editing, translating, contemporizing so they too could be *preached*, not exhibited.

But it was all worthwhile. Great and finished works of art, beyond your own fashioning, bore their impression again. Congregations heard the Word in ways that by raising your parishioners' expectations lifted your own standards for later weeks. Sermons superbly written to the glory of God did not sleep between covers but were spoken for Christians again, still to the glory of God.

I don't think this was a dodge for me. I know it was a break for the congregations. If Calvin hadn't inhibited Presbyterians, I'd bet the authors wouldn't have minded. No charge. You're welcome.

T. A. G.

A Continuing Vital Preoccupation

Truth and Faith

By Henry Pitney Van Dusen

You shall know the truth, and the truth will set you free. John 8:32.

"For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?" John 18:37, 38.

THIS service in this chapel this morning marks the meeting-point of two of the most powerful and persistent concerns of the human spirit: the enterprise of learning in its tireless quest for truth, in the conviction that "it is truth which sets men free"; and, the heritage of faith in its claim to the possession—not of all truth, to be sure—but certainly to the key to truth.

Here, on this modern Mars Hill, so largely dedicated to the learning of enterprise, where it might be said, "men spend their time in nothing else but to tell, or to hear, some new thing"—and in this seminary, committed to the sovereignty of Christ, the Truth—it is inevitable that the relations of faith and truth, of religion and education, should be a continuing preoccupation.

But, to these general considerations, there is added a more immediate (what the current vernacular would delight to call a more "existential") reason for taking this as the focus of our meditation. I have been much struck—and disturbed—by two recent, entirely independent, comments by two distinguished European observers on the state of religion in the U.S.A. at this time. Both affirm the widely recognized "return" to religion. And then, both go on to voice the same misgiving.

A brilliant young British scholar, who has recently joined the faculty of Cornell University, reports his discovery of a most surprising and, in many ways, a most heartening interest of American undergraduates in religion. But he then confesses that there is one feature of this interest in religion which troubles him deeply—"students' almost total unconcern with the issue of truth."

Perhaps the most perceptive and trustworthy European interpreter of the U.S.A. today, Profess D. W. Brogan of Cambridge University, summa izes his impression:

> Religion in the U.S.A., like many other things, is boo ing. . . . That there is a genuine religious revival, I not doubt. That the churches are not in retreat, I do r doubt. I *do* doubt if the *intellectual truce* can be kept indefinitely, in which few people dare to ask, "Is t *true?"*

"Almost total unconcern with the issue of truth —"Few people dare ask, 'Is this *true?*' "—it is n easy to say exactly what it is to which these tw commentators, from entirely different points of vie and on the basis of quite different observations, a pointing. But that they are calling attention something of immense importance, few of us wou question. At the least, they seem to be suggesti that in all the immense and favorable attention religion in these days no one is troubling (Profess Brogan says "no one dares") to force the question to whether or not the faith which is so widely pr claimed and accepted is really *true* and its affirm tion grounded in reality. Behind this disinterest truth is an unrecognized and unintended indiffe ence to God, who is truth as well as power and lov Just beneath the surface lies a hidden but ult mately disastrous scepticism as to whether the fait of religion can stand up to rigorous scrutiny an vindicate its beliefs as *true.*

Dr. Brogan is certainly correct. *If there be truce* between intellect and faith, between learnin and religion, it cannot long continue—especially, i the centers of education. Here is added an urgen obligation upon us: to rethink and restate wha Christian faith considers the right relations betwee these two great concerns.

How shall we think of the confrontation of learn ing and faith? What should be their right relation ship?

Relation of Tension

We may well begin by recognizing that it mus *always* be a relation of tension, of strain. That ten sion is, in part, *perennial, perpetual.* It is, in par *immediate, particular.*

The tension between learning and faith is peren nial because each carries at its heart always inade quacies, one-sidednesses, half-truths, to which th other is peculiarly sensitive, whose duty it is to ex pose and, ideally, whose privilege it is to correct

Learning stands always under at least a three fold temptation. First, it is tempted to *excessiv contemporaneity.* In its preoccupation with new truths, in its glorying in genuine, authentic truth newly discovered, it is forever tempted to disregard if not deny, ancient and no less authentic truth This is the essence of modernism: exaggerated con fidence in the insights of the moment and dispar agement of the wisdom of the ages. Learning alway tends to be the unwitting slave, when it is not th proud exponent, of modernism. Upon the super ficiality and distortion of mere contemporaneity religion stands in perpetual judgment. It not only declares the larger truth—it is itself a principal cus todian and guardian of the wisdom of the ages.

HENRY PITNEY VAN DUSEN, *president of the faculty of Union Theological Seminary, New York City, preached this sermon in the seminary chapel on the opening Sunday of the new academic year of 1957. Dr. Van Dusen holds degrees from Princeton University, Union Theological Seminary and Edinburgh University and is the author of numerous books on religion.*

cond, learning is forever tempted to *premature ity*—to declare not only "This *new* truth is the important truth," but also "This new truth l truth." Over against this inadequacy faith ds, not only as reminder of the currently neg- d truth of ages past, but also as prophet of the r truth of ages yet to be. Its function is to re- l the limited and partial perspectives of the ent of the incompleteness of *all* man's fumbling p on truth.

hird, learning is forever tempted to an *exag- ted estimate of the powers of human intellect, eason* alone, to discover and subdue all truth. llectual pride, academic arrogance, is one of the t subtle, self-delusive, spiritually debilitating ptations which lure and pervert the human soul. the pre-eminent temptation of the scholar and ne representatives of religion in centers of schol- ip.

ne of the functions of faith is to summon learn- to intellectual humility—to put scholarship in place, and to do so, in part, by exposing the tations of mere intellect by insisting upon the leness of man, affirming feeling and will, no less n mind, as alone adequate for the apprehension ruth.

Faith's Temptation

But, let us not suppose that the service of correc- is unilateral. Faith suffers its own distinctive ptations—temptations which learning is pecul- y qualified to detect and expose.

The temptation to *anti-intellectualism* brings the ert if not open distrust of the mind and the sus- ion that clear, honest, critical thinking is inher- ly dangerous. Here, learning summons faith back its own truer understanding of *mind* as, no less n feeling or will, a divine endowment.

The temptation of *obscurantism*, of uncritical ditionalism, is the standing vice of faith. Faith s not present itself to this confrontation clean l pure, the perfect repository of truth. Faith is netrated, permeated, encrusted with superstition, e an ancient vessel which, in the course of its age- g passage down the centuries, has accumulated nacles without and refuse within. To this ob- rantism, learning brings the painful, humbling, t salutary, catharsis of purging and cleansing.

Again, faith is tempted to its own *pride*: pride of *ul* rather than of *mind*, spiritual rather than intel- tual arrogance. If learning often errs in its one- ed preference for *understatement*—affirming less ultimate truth than man actually possesses, faith perpetually guilty of the obverse vice—overcon- ent *overstatement*, pretense to more certitude an it actually has been given. Against this be- ting sin of faith, learning brings the corrective modesty in profession, spiritual humility.

This perennial, inescapable tension has its special ntemporary expression. That expression is de- mined by the specific historical background of r immediate "existential" situation. That back- ound may be briefly summarized as *glorification* learning and *disparagement* of faith, giving way *distrust* of learning and *resurgence* of faith.

It should hardly be necessary to recall that historic sequence. It is within the memory of many of us when religion stood sore pressed on the defensive, distrusted as to its truth-claims, discounted as to its social utility, and nowhere so sharply, so painfully as in the seats of learning. Faith was branded an anachronism, a vestigial hangover from an earlier and less-enlightened period in man's evolutionary advance, a kind of vermiform appendix of the intellectual life. How often we listened, in those so-recent days, to learning's funeral dirge over faith! And yet, how long ago that day now seems —dim memories from an almost forgotten past.

We have moved into a new day, a day of disillusionment with the Gods of the day that is gone. It would be an exaggeration to suggest that learning is disparaged today, but its role as an interpreter of reality and guide for life is cast much more humbly. The other side of this picture is a "boom-day" for religion. And, sad to say, the religion which seems on the way to becoming almost regnant is rapidly slipping into all its traditional vices, from which, under the stern and stringent catharsis of modern knowledge, its most conscientous exponents were being purged. These too-familiar vices are distrust of intellect and the mind's painful quest for knowledge; discount of the massive achievements of modern thought's prodigious labors; disdain of the issue of truth; uncritical proclamation of tradition, a tradition still burdened and corroded with the dead weight of unexpurgated superstition, a superstition, once, it seemed, scotched and now reanimated in power; unjustified claims to more knowledge than it really possesses; unjustifiable and ultimately disastrous spiritual arrogance.

How long will this situation continue? How long will the just criticisms of learning be flouted? How long can the issue of truth be evaded? It is in the setting of these questions that we turn to inquire: What should be the Christian attitude toward truth?

"You shall know the truth, and the truth will set you free." "Pilate said, 'What *is* truth?' " It would be interesting to know the inflection of voice with which Pilate's question was uttered. Was it scorn, as Francis Bacon supposed in his famous comment: " 'What is Truth?' said jesting Pilate and would not stay for an answer"? Or, was it, as another interpreter has suggested: "the cynicism of a disillusioned man of the world"? Or, was there perchance in Pilate's voice at least an undertone of plaintive wondering, of wistful hope? Is it possible that here, in this Jewish peasant of such majestic, commanding presence, there is light on life's central, unsolved enigma? Or, is it more likely that here is a self-contradictory combination of derision and wondering, of cynicism and hope, with which the man of the world of every age responds to an even more baffling enigma—this man who *is* truth? Pilate uttered the world's poignant, pressing, ever-insistent, ever-thwarted question: "What *is* truth?" He puts it to One whom Christian faith declares not simply to *know* the truth but himself to *be* in some mysterious sense the truth which sets men free.

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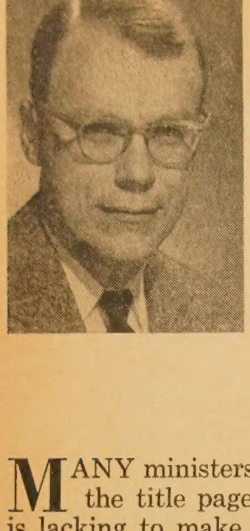

By Jack E. Schweizer

FROM SERMONS

MANY ministers dream of seeing their names on the title page of a book. Frequently all that is lacking to make such a dream come true is the technical know-how or perseverance to turn already germinating ideas fermenting in the weekly sermons into desirable book manuscripts. For some the easiest and quickest method is to gather up the best sermons and rush them off to the publisher. Surely the editor will recognize in those printed words the same spark of genius which has so frequently prompted the congregation to turn from aimless living to purposeful Christian living.

Although the sermons submitted may be of the highest quality, they generally are not acceptable for printing. Books of varied or collected sermons, authored by a single individual, more often than not gather dust on the store shelf. It is unfortunate, but true, that a publisher has to be concerned with the marketing of a book; he cannot print sermons just because they are good. There is much agreement among publishers of religious books that sermons, as such, authored by relatively unknown persons will not bring back the money invested in them.

Hope for the Sermon

What makes collected sermons so useless is their disconnectedness. The average sermon may print to eight or ten pages. Once the reader has completed one, he has to move on to another with a possibly unrelated theme and before long he would be bored even though the messages were extremely inspirational. There is a close similarity between the sermonic form and what is commonly called meditations. Have you ever tried to read a book of meditations from cover to cover?

Do not be discouraged, for the sermon can become a useful basis for a book manuscript. A simple suggestion, and often the most profitable, is to develop a series of sermons along a single theme. The idea or inspiration should come first, and then work begun on six, ten, or twelve messages which will later become chapters in a book. To assemble a group of sermons already preached on a relat theme, such as prayer or the parables, is not t productive since the material is prone to be repe tious. What is particularly disturbing for the read is to have the subject illuminated from a great v riety of perspectives through illustration and e ample without actually arriving anywhere. In t event that such a series is submitted the editor m call for considerable reorganization.

A book must have a sense of direction. It shou have a beginning, a thesis if you will, clearly e ident to the reader. It needs development, or u folding of the plot, and most of all a conclusi clearly substantiated by the material preceding To some extent a series of sermons can get y started along this road to a finished book man script, but such a series cannot take you the who way. Additional work will be needed.

There are serious limitations in the sermon form. For one thing, obvious to all, the sermon meant to be heard. Spoken words carry hidd meanings with their intonations and inflections delivery which rarely carry over to those printe Your personality comes through, so to speak, wh you face your congregation and the content of t message does not always have to be there in fu force. Read one of your five-year-old sermons cri ically to see how much it communicates to you.

Common Ground

Another serious limitation is the sermon's nece sary brevity and consequent attempt to crowd t much into too small a space. The three points d veloped quickly with numerous illustrations to s the drowsy mind afire might better be three separa chapters in a finished book. And in those innume able illustrations discretion is required. They shou be used in the written word to move the argume along, not just to adorn the page. Relevance of t example improves the inherent quality of the fi ished product.

The great and common ground for both the se mon and the written word is thoughtful planni A potential author sitting at his desk outlining series of sermons on the nature of man or God grace in action will want to be as all encompassi as possible while still staying within the limits his experience and knowledge. It means eliminati all that is unnecessary and irrelevant. It is surpri

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JACK E. SCHWIEZER *is an editor for The Bethany Press, St. Louis, Missouri. A graduate of Ohio Wesleyan University and Yale Divinity School, he has served as chaplain of Milford Preparatory School, Milford, Connecticut, and as minister at Bethel Methodist Church, St. Louis County, Missouri.*

O BOOKS

how much of the trivial invades the average uscript submitted to a publisher. Be selective hat is gathered together to develop the theme. s, once a goal has been determined, a skilled tiveness in sorting out the details will bring y and form to the book.

significant part of this thoughtful planning ld be in what is known as "spotting your mar-" or, to put it more simply, knowing your audi-e. Occasionally a manuscript is submitted to our e with the author's covering letter informing us t his *piece de resistance* is for everybody, young old alike, educated as well as the uneducated. ybe everyone should read it, but more than likely will be impossible to convince such a broad au-nce that they are missing a masterpiece. Univer-ty of such a degree is still reserved for the Bible. t is helpful to know on what area of that massive lience called the public you are focusing your ention. If you are writing for other ministers, n give them credit for the same educational kground that you have had. Chances are you d be shooting for the layman's market where the called "big sales" occur. In that event, remember limitations and lack of theological background. ere are many markets within the broad field of men activities—church school teachers, women, ders of devotional literature, youth and their ders, parents, to mention only a few. You may d that the areas overlap and that your manu-ipt is directed at one or more of these groups, but u should have some knowledge as to what area that diffusive mass of purchasers a particular ok will appeal.

The selection of manuscripts is not entirely the ult of the pragmatic consideration that if it will l, it will be accepted. Both the sermon as well as e book should proceed from an intelligent convic-n. This conviction may be about the Bible, rist, or some aspect of the human situation. In y event the religious book editor is continually oking for a significant statement concerning the ristian life and faith. Unfortunately conviction and of itself may not produce the desired results. man with a great deal of faith is not always able express himself adequately. There has to be con-derable working of the mind both to see what ea needs further illumination and to satisfac-rily attain that end. It is interesting to note that among the currently popular existential writers who might seem to be stressing the irrational highly trained and disciplined minds are seeking to express what is essentially inexpressible.

The intelligent writer must have a command and knowledge of what has already been accomplished in his particular field of interest. Concentrate your attention on the important pieces of literature that have been published. Feigned knowledge will not suffice as witnessed by an otherwise intelligent person who sent the following statement along with his manuscript:

> Numerous books have been published on the life of Christ and the story of the Gospels, but they all follow a more or less general pattern in their telling. When you've read one, you've practically read them all. But that does not take place in my book; nowhere and in no publication ever put on the market, will you find anything similar to what I have.

Needless to say the author's manuscript was not quite as unique as he would have desired.

Sometimes an author will submit a manuscript in a particular field just because he knows there is a need for such material or that it is currently in vogue. Such submissions usually have a ring of insincerity; they are little more than collections of words. Those who write because they have grasped an idea, concept, or thought and know it to be true and believe that it should be communicated to others are the authors with the greatest potential. If you have intelligent conviction in your sermons, it should pass over into your book manuscript.

On to the Publishing House

Once the positive steps of intelligent conviction and thoughtful planning are complete and you have finished wiping the sweat off your brow from the work of writing, submission to a publishing house is the next logical step but not necessarily the final one. Occasionally a manuscript will be accepted as it is sent in. More often than not it will be returned with a set of suggested changes. If this happens, it should be a cause for rejoicing, for the first big hurdle has been overcome. There is something in your manuscript that has caught the editor's attention; it may be the style, the originality of the idea, the need for a book in that particular area by the publishing house, or any number of other things. From that time on the author must quite literally work

with his editor until the book is finished and on the market.

If your manuscript is the result of a series of sermons, some specific instances of the general problems indicated above may be pointed out and requested to be changed. It is always possible that your manuscript has been misunderstood, but more likely the editor sees it as part of his total program and his suggestions reflect that vantage point. For example, some manuscripts have to be drastically reduced in size. To be realistic, it costs money to produce a book. Maybe what you have said could be packaged into a moderate-priced book of approximately 128 pages which will have a good sale, rather than the originally projected 350-page tome which could be a drug on the market.

Cutting is necessary, and perhaps is the most difficult of all operations for the minister. After all, the natural tendency is to be garrulous, for words are the stock and trade of the profession. Whereas, in a book a phrase or sentence used should carry content, not just be beautiful. Watch for repetitive statements that clutter up the pages. Recently an author submitted a manuscript to us that was full of his own particular and useless colloquialisms: "bear in mind," "we have reason to believe," and "truly." These and other phrases had to be cut. Whatever the author may think the editor really tries to improve the manuscript.

Authors of acclaim are known to have some of the same difficulties. Many of them have written three or four words for every one that finally appears in the manuscript. A lot has to be thrown away as useless and beside the point. The knife has to be applied skillfully and firmly. It would not be amiss for you to give your manuscript to a competent friend or advisor to receive his suggestions even before sending it to the publisher. In this way some of the difficulties might be eliminated ahead of time.

The Need for Good Christian Writers

Rewrites are necessary to attain the proper organization and depth of content required by the proposed topic. In a personal conversation with an editor of Harper's the observation was made that occasionally this particular house will return a manuscript six or seven times before it becomes acceptable for printing. At first glance such a policy may seem cruel; in reality it is not. Any publishing house wants the finest work possible from its authors and they know that persistent returns frequently bring out the best in a man. If a superior manuscript is the result, all the frustration, anguish, and travail justifies itself. Not only will the finished work attract buyers at the bookstore, but it could be chosen by a book club for its monthly list. In that event distribution will almost double.

The world hungers for clear, understandable expositions of the gospel that will bring light to these troubled times. A skillful writer can command the respect of thousands outside the faith who are still searching for the truth. Most of all, guidance and encouragement is continually needed for those already in the fold. There is a perpetual yearning in the soul of every mature Christian for an intelligent substantiation and elucidation of his faith. The gospel must be continually reinterpreted to meet the rapidly changing frontiers of our culture. And for those who are not fully mature, simple essays leading to further understanding will always be required. Somewhere among the multifarious needs should be your opportunity to begin or continue the art of writing.

From sermons to books is not the only path to publication. Many begin by writing articles for denominational and interdenominational periodicals. Others have an interest in church school problems and want to start through submitting curriculum materials. In that event the best advice is to write to the editor of your publishing house stating your qualifications and interests. Curriculum writing is nearly always done on assignment by church school editors. Here the course is pre-planned; the outline is given and the writer fills in the details blending his skills with the suggestions of many.

No doubt your study can justify its existence through the usual preparation required for the Sunday morning message. It also can be a laboratory for the experiment of professional writing, a laboratory in which many experiments fail before one is completed that will be accepted. If success comes your ministry quickly reaches beyond the confines of a particular congregation to uphold the faith of many. It is worth the effort.

Birth Announcement

ATTENTIVE readers will have noticed a new name on The Pulpit masthead for the past several months. Edward W. Warner came to the editor's rescue early last fall, and since then has been the editorial associate who monthly turns his colleagues' hopes, glimmers and good intentions into a magazine. Fortunately for us all, the manuscript for Ed's first book was already in and accepted by Muhlenberg Press before he joined us. The book-barrenness of those he joined suggests that gestation is longer after you sign on here than before! But anyway, the Warner manuscript was in, and now the Warner book is out. It is a privilege I grasp with as much alacrity as pleasure to hail the birth of the new book—especially since it is right in the clan. *Relentless Strangers* is the title. Muhlenberg is the publisher; $2.50 is the price. Ten biblical episodes are the matter; monologue, dialogue and drama are the manner; impression, picture, suggestion are the ready benefits. Working generally from inside certain familiar or representative biblical characters, our Mr. Warner sets good ideas in fine lines for the edification of all who will take up and read. And to the very particular pride of all of us in this office.—*T.A.G.*

e Wonder of Life is that
are Continually Being Created

Broken Things

By Wesley D. Osborne

broken and a contrite heart, O God, thou wilt despise. Psalm 51:7

GOD loves broken things. You and I have a preference for things new and unbroken. When we break we reject them or throw them away. They are cast into the rubbish or stowed in the cellar and the attic. But God loves broken things. I am sure that God also loves new things. He is the creator. He loves the new spring grass, the rose bud, the newborn baby. In this we are like him. But not always are we like him in his love of those things that have been shattered to bits. We despise and neglect the broken things, but God does not. What a message of hope this is for every one of us! For God deals with human lives and hearts. And how many hearts are broken, God alone knows their number. The world abounds with broken spirits. And broken promises? Ah, the promises we have made to God, only to break them. When we recall that as Christians we have entered into covenant with God, promising to be his people and to do his will, the remembrance of our broken promises will make us brokenhearted. But God does not despise broken, contrite hearts. Why not? Let us see.

I

God can *mend* broken hearts. The wonder of creation is not only that we are created, but also that we are continually created. God takes the sorry bits of broken lives and broken hearts and makes them whole once more.

Once I visited a home in New England, near Cape Cod. The husband and wife had designed most of the themselves. It was in lovely early New England style and design. Among the furnishings there were some exquisite kitchen chairs, and I was told about them. The husband's mother had sold her old home and when she did so, she cleaned out the barn. There were remains of some old kitchen chairs, scarred, broken, with pieces missing. The mother threw them onto a pile of rubbish. Howard, her son, asked, "Mother, are you really throwing those things away?"

"Why, yes," she replied. "They're no good to anyone."

"May we have them?" he asked.

"Of course you may," she answered, and Howard took home the broken pieces.

He put them together again. On his lathe he turned new rungs to replace those that were missing. He mended the broken parts. When the chairs were whole again, he sanded them with care. Then his wife, an artist, lacquered them and stippled on them apples and pears in red and gold. Now they are among the beauties of the home, lovely and useful. God does that with us. He takes us when we are fit for the junk heap and makes us new. He is the great restorer. "Behold, I make all things new."

I know a man near Ellsworth, Maine, who specializes in restoring broken things: antiques, china, and porcelain. People in many parts of the country send their broken treasures to him. I have seen rare pieces of Sèvres, Wedgwood and bone china which he has repaired, repainted and glazed so well that we could not find where the break had occurred, or where new material had been introduced. Such men are close to God. They see beauty in that which is broken, possibilities in that which has been rejected. God gave us a Savior in one whom mankind crucified. He was despised and rejected by men. But, "the very stone which the builders rejected has become the head of the corner." And, "if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." God through Christ mends broken hearts.

II

Again, God can *use* broken things.

Sometimes we hear of a self-made man. Perhaps his wife or someone else says it of him; perhaps, more rarely, he says it of himself: "I am a self-made man." May I be forgiven for this offense to all independent genius, but I have never known one who was called self-made of whom I did not think that a much better job of it could have been done by God. The "do-it-yourself" fad should not be carried so far. For, whether they see it or not, what sorry messes they make of themselves who try to create themselves. How easily they are crushed by loss,

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how soon shattered by adversity! When we do see that this failure has been brought on by trying to make ourselves, then there is hope. We can take these broken pieces of our hearts and lives and offer them to God, saying, "Here. I give up. I give myself up. Do with these shattered bits whatever you will." And then the miracle happens, for God can use us now as he could not have used us before.

A man once watched a potter shape a vase upon a wheel. It took form, becoming more graceful and lovely. It was nearly finished when the potter took the clay from the wheel, lumped it in his hands, and flung it from him. The observer asked, "Why did you do that?"

The potter replied, "The clay was full of lumps, and I couldn't work with it."

How much you and I are like that, filled with lumps of pride, self-conceit and arrogance, so that God cannot use us as he would like. We have to be crushed and kneaded like dough, to have the lumps removed; we have, perhaps, to be deeply hurt. Then God can use us.

Look at those who have done most to advance the cause of Christ. Peter was self-confident and impetuous.

"One of you will betray me."

"Not I, Lord. Although all the rest forsake you, you can be sure of me."

"Oh, Peter, Peter. I tell you that before the cock crows you will have denied me three times."

What, Peter the big fisherman? The strong, burly disciple? Not he! But a giggling servant girl and the soldiers of the high priest said, "You were with him," and he, with an oath, said, "I do not know the man," and when this had happened the third time the cock crowed to welcome the rising sun. Peter looked into the sorrowing eyes of his master, and his heart broke! However, out of the broken heart God made a rock upon whom our fellowship was founded.

Take Paul, devoted to Jewish law, trained to be a Pharisee, and see him take his part in the stoning of the first Christian martyr, Stephen. As Stephen died beneath the rain of stones, he cried, "Lord, do not hold this sin against them." And Paul, who was also called Saul, must have wondered as he journeyed to Damascus, there to continue mopping up Christian pockets of resistance, "What sin? Have I not been doing the very will of God? Is this not their sin? What sin can be held against me?" Then an encounter with the risen Jesus changed his spirit, broke it, and for a time blinded him. Then was God able to use him to advance the gospel throughout the Western world and to proclaim it to the Gentiles. God could use him, broken, as he never before could use him.

Or remember Augustine, "so small a boy, so great a sinner," who disregarded the prayers of Monica, his Christian mother. He was an intellectual, with one of those glittering, metallic minds so adept at winning skirmishes with the Christian faith. He took up the philosophy and morals of religions competing with it, and had a ready answer for every argument. He had the answer to everything but the persistent love of God. One day, his body comfortable but his soul still unsatisfied, he heard a chil voice outside his garden sing, "Take up and rea "*Tolle, lege,*" and turned to the writing nearest hand, Paul's letter to the Romans. There he re "Not in reveling and drunkenness, not in debau ery and licentiousness, not in quarreling and je ousy. But put on the Lord Jesus Christ, and ma no provision for the flesh, to gratify its desire Now the man whose life God had been unable use became the greatest interpreter of the Christ message of the early Church, one of the greatest all time.

So it was with Francis of Assisi, pampered s of a wealthy merchant, and so it was with Jo Wesley, for many years too proud a man to be u ful to God, and so it has been with countless m and women. God can use broken hearts.

III

Above all, however, God can *love* broken hear The psalmist saw the vain ways by which m worshiped God, and asked himself how he mig come properly before the Lord. "For thou hast delight in sacrifice; were I to give thee a burnt off ing, thou wouldst not be pleased." Then he reme bered, "The sacrifice acceptable to God is a brok spirit; a broken and a contrite heart, O God, th wilt not despise."

What is a broken, contrite heart? We may be our wit's end, crying for help; we may be afra but not be contrite. We may beg for forgiveness, b not be contrite. To be forgiven, we forgive othe To be forgiven, we make amends. To be forgive we earnestly seek to be changed. To be contrite to be deeply, sincerely sorry for being wrong befo God. It is to be broken in spirit, but ready to used.

There is, as Albert Schweitzer has said, a fello ship of pain, a kind of fraternity of those who hearts have been broken and mended. These kno the meaning and the depth of pain, and wh healed, they have to give themselves in some w to a part in the healing processes of God. It is that task I summon you. It is to that mission I ca you. If your heart is still like flint, let it be broke If it is broken, give it to God that he may mend and then give your mended heart to his service.

Once I heard Dr. Leslie Weatherhead tell of boy in Leeds, left without a father, whose moth had to go to work. One day she warned him abo a grating which workers had erected nearby, a told him not to go near it. He disobeyed, as sma boys will, and fell from the grating. He was i jured; he was taken to the hospital. There he ove heard an indiscreet nurse who stood outside h room tell his mother that he would never wa again. When his mother entered the room, he aske "Mother, do you love me?"

She answered, "Yes, of course I love you."

And he said, "Then everything is all right. know I may never walk again, for I heard the nurs but if you forgive me and still love me, I can sta the rest."

So it is between the brokenhearted and God. H loves us more than ever, and we can bear the res

America Faces Stern Realities

By Edward Hughes Pruden

THAT America is entering a new year confronted by stern realities is a truth which no one of us ıld want to deny. The voices lifted in warning e become a loud swelling chorus. These voices not frenzied nor emotional but unmistakably ent in their efforts to acquaint the American ple with the serious nature of the situation we e. Discerning editors, well-informed commentas and columnists, respected political leaders, and n the President himself, have outlined to us the gers of this hour and the difficult and costly ps we must take if we are to acquire a more faable position in the world of which we are a part. lter Lippman, writing in a recent issue of *Look* gazine has said that we are still in a state of ck, just beginning to realize that "the days of unquestioned pre-eminence may be over and t we shall not recapture it easily or soon." Some the efforts to reassure our people have actually ated new anxieties, for when the President tells that one of our airplanes today has the fire power all the combined air power of World War II, we not relax and feel secure because we know that all probability our potential enemy has the same ng. The thesis of Henry Kissenger's book, *Nuar Weapons and Foreign Policy* is that ultimate r—war using hydrogen bombs—has been ruled t by tacit agreement between America and the viet Union; but even if this is true, there is nothg to prevent the use of the atom bombs, and to y that all of humanity will not be wiped out by drogen bombs but only half of it by atom bombs not much comfort.

For the first time many Americans are now beaning to see the many-sided nature of the threat nich the Soviet Union presents to the free world. is easy enough to see the threat of war and all of unspeakably destructive possibilities, but now e are beginning to see the threat of ideological conmination—the contagion of dangerous doctrines d false philosophies. A columnist commenting recently on the suicide of Howard Rushmore, a former Communist who became an ardent anti-Communist, referred to Rushmore's ultimate hatred for communism but his seeming inability to discover and diagnose what was really wrong with communism. He instinctively reacted against it but he wasn't quite sure why he did so. Rushmore was something of a dreamer, an idealist for whom the rosy promises of the Soviet leaders had some appeal.

What Rushmore evidently never was able to see was the fact that when the Communists denied God they made two additional false premises inevitable: viz., that man was now to be both overrated and underrated in any appraisal of his true nature. Man was overrated in that he was considered capable of building a human utopia, and underrated in that he was deprived of his God-given rights and dignity, and treated as an inconsequential means to a political end. That always happens when God is denied. But in addition to the threat of war and the threat of ideological contagion, there are economic and political threats as well, all of which when put together and recognized as a common whole constitute a major peril to our present security and our future existence.

Man Is His Own Problem

While it is essential that we become fully aware of our physical danger, God grant that we may never become so obsessed with material defenses that we overlook the basic problem with which we are confronted. Behind all of men's multiple problems is man himself, and he constitutes his own major problem. When the New Testament lists what are commonly referred to as the seven deadly sins, pride is put at the top of the list, and this is just another word for arrogance or blasphemy—man's attempt to play God.

This was the trouble with the men who undertook the building of the tower of Babel. God, looking down upon their arrogance, created a confusion which brought their scheme to naught. Certain kings of the pagan countries in the Old Testament period pictured themselves as gods, and as the ravages of time and the increase of age came upon them, they began to recognize their humanity, their finiteness, and also their foolish pretense. Roman emperors in a later period also claimed a degree of

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deity, and in our own time we have seen the strange sight of Emperor Hirohito of Japan going before the Japanese people by radio and confessing that he had no claim to divinity. Hitler, Mussolini and Stalin were ultimately disgraced among the very people who had idolized them, and who at one time had assumed that they were faultless and invincible. "Why do the heathen rage and people imagine a vain thing. . . . He that sitteth in the heavens shall laugh; he shall hold them in derision."

Terrible Spectacle

At the heart of the world's tragic situation today is the terrible spectacle of man challenging God's authority. The Russian rulers do it by denying God, ignoring him, profaning his name; but as reluctant as we may be to admit it, there is a streak of blasphemy in all of us. We too are arrogant and proud, and while we bow down and worship God in one way or another, we are still inclined to do as we please. Down in our hearts we know what God wants us to do, but in many instances what he wants us to do is inconvenient; it is somewhat sacrificial in nature; it is unpopular; and therefore we do not do it. Most churches struggle to maintain a vital program because only about one-half of its members take their spiritual responsibilities seriously. If the other half genuinely believed in God, they couldn't possibly be so irresponsible about their moral and spiritual obligations. "Why call ye me, Lord, Lord, and do not the things that I say?"

Our concern today then is not entirely over what is wrong with Russia but what is wrong with humanity, including ourselves. Dr. Roy Pearson of the Andover-Newton Theological faculty, in an article in the *Christian Century*, tells us that Sputnik I provided a windowpane through which the Russian people could see more clearly the kind of people we are, and it also provided a mirror in which we could see ourselves more clearly. As dark as the picture is, and as perilous as the prospects may seem, we are not without hope, for our hope is not in ourselves, but in the God of mercy and grace whom we worship so feebly and whom we follow so poorly.

An Old Testament episode relates the story of God's deliverance of his people, Judah, at a time of great peril. Jehoshaphat was king, and there arose against Judah a combination of enemy neighbors who threatened their very existence. When the news became known in the court there was great anxiety and confusion. They were not prepared militarily to meet such a mighty army. They had no strength to match the combined forces of the enemy. The sequence, however, of Jehoshaphat's action in such an emergency is most interesting and inspiring. We are told in the first place that "he feared," and there is nothing cowardly in recognizing the danger of any situation. Only foolish men, unaware of all the terrible possibilities inherent in a given situation, can claim to be unafraid. But he did not stop with his fear. We read, in the second place, that "he set himself to seek the Lord." He recognized the source of his strength, that it was not in himself, not in his armies, but rather that his strength was in God alone. In the third place, he proclaimed a national fast. He made it known to the people that if th were to be delivered it would require some dis pline, some definite sacrifice on their part.

That is one lesson that America has not y learned. A cartoon in a paper last week showed husband and wife standing in front of a televisi store, and the wife said to the husband, "If we ha got to undergo national austerity, perhaps we h better buy a 21 inch screen instead of a 24 in screen." That is just about all the austerity know anything about, and as we face the da ahead it may be necessary in many areas of life, n only for military purposes but also for spiritu reasons to do without many of the things in whi we have reveled in the days that are past.

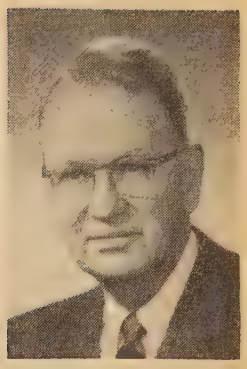
Then we are told that Jehoshaphat called Jud together as a nation to seek help from the Lord. was a prayer meeting representative of all the pe ple. They came from all the major cities, the ru districts and the countryside, and when they we gathered together, the king himself led in the pray of intercession. He referred to God, first of all, "the God of our fathers," which implied that t same God who protected and shielded their fathe in ancient days was able to do the same for the in their own peril. He then referred to God as "t ruler over all nations," not only as ruler of Isra but ruler of all the nations of the earth, godly a pagan alike. He held *their* destiny in his hands. A then he made a very honest confession. He sai "We do not know what to do but our eyes are up Thee."

Singers Lead the Way

We are told next that the spirit of God ca upon a Levite by the name of Jahaziel and wh Jehoshaphat had finished his prayer, Jahaziel ask for the privilege of speaking. He then indicated the people that God had given him this messag "Fear not, nor be dismayed, at this great multitud for the battle is not yours but God's." The ne morning as they prepared to go out to meet t enemy Jehoshaphat appointed singers to go befo the army, singing and praising God, "O give than unto the Lord, for His mercy endureth forever." imagine it was the first army in history which we out to battle with singers leading the way, offerin their thanksgiving, indicating their faith, reaffirm ing their dependence upon Almighty God. And v read that when they began to sing and to prais God sent an ambush against their enemies and the were routed. A dispute arose among the armi which were supposed to be united and they turne upon each other and fought one another until the were completely annihilated. The people of Juda were saved, not because they were blameless, n because they were militarily stronger, not becau they employed wiser scientific methods, but *b cause they recognized the spiritual sources of pow which were unknown to the enemy.*

America stands in a similar position today, ar we will be exceedingly foolish if we assume that a arms race is going to save us. In such a race we pe mit the enemy to choose the weapons and to set th

(Continued on page 15)



Doing Right in 1958

By Everett W. MacNair

AT THE New Year, the *Christian Century* told about a native Nigerian who sinned by quoting the Bible. Theophilus Anepoju Aderonmu stood before the mike as a student from the University of Chicago, working on a Bible category. He knew so much about the Bible that he ran his TV quiz credit up to $96,000—a good American measuring stick. He knew so much of what was in the Bible that goodness seemed to flow forth from him. His listeners were thrilled. When finally he revealed that he had an estranged wife, with whom he would like to be reconciled, they prayed that she would listen in and return to him. But then came deep embarrassment. They found he was not a student at the University of Chicago or anywhere else. They discovered that he already had another wife.

And so we say this young African did wrong in quoting the Bible. How could we get ourselves into such a seeming contradiction? Quite naturally, really. It is a good principle to quote the Bible, but it is not always right to quote the Bible. In James we read, "You believe that God is one? You do well. Even the demons believe—and shudder." We might paraphrase, "You can quote the Bible? Well and good. The devil too quotes scripture to his purpose." In other words, an ethical principle may be good without being right. Not until it becomes an ethical decision in an actual situation can we call it right or wrong.

The distinction is an important one. A thing may be good without being right. A principle may be bad without being wrong. We cannot even call it right or wrong until we consider the actual situation in full. It is a good principle to give your children nice toys at Christmas. But here is a spendthrift mother, owing hundreds of dollars here and there, who lavishes expensive gifts on her small children—is that right? It is a good principle to show your friendship and bring cheer to friends at special occasions. But here is a group of men who gather and take the groom out on a stag party the night before the wedding. They demonstrate emphatically that he is an alcoholic—is that right? It is good to be loyal to your employers and look after their interests. But what if you cheat the public and mistreat the employees?

Actually there is always more than one principle involved in every ethical decision. We can see it again and again with Jesus and his companions. A leper praised Jesus for healing him, and did wrong. Jesus "sternly charged him . . . 'See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded for a proof to the people.' " But this little man was overcome with joy and self-importance. He was short sighted, unable to see the reason behind Jesus' command. He told his story everywhere. The actual result was that Jesus had to change all his plans, to stay out of the cities and teach in the field corners. Whenever he approached the towns they thronged him with lepers, deranged and diseased people, with anyone but ready candidates for founders of the kingdom of God. To give thanks is a good principle, but so is obedience to the needs of your benefactor—in this case, silence. To praise him just then was good but not right.

More Than One Oar

Often our solutions are just too simple. We rationalize our prejudices with wonderful principles. The air at Simon the Pharisee's house was filled with the fragrance of all the Indies. "This ointment might have been sold for more than 300 denarii and been given to the poor," complained Jesus' critics. Good principles those: Waste is not good; helping the poor is good. But here was a repentant woman aglow with assurance of the forgiving love of God. She needed to express her devotion beautifully, superlatively, fragrantly, and Jesus understood. Herod the King had a very good principle. "He did not want to break his word to her." So he kept his word. He cut off the head of John the Baptist and made a gruesome gift to a cheap dancing girl.

Living the Christian life then is like rowing a boat. Any oar may be good, but there is always more than one. The important thing is the boat and who is in it and where it is going and why. Oars are principles, good or bad. The boat is the concrete situation involving a decision that may be right or may be wrong.

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Absolutism is trying to row with one oar. Perfectionism is living by one principle. Often the difficulty is that this is just too simple or too easy. The disciples had been sent out two by two, preaching about the kingdom for the first time without Jesus there to help. They returned exhausted physically and spiritually. They had given, given, given and enthused about the Kingdom of God, with never a chance for refreshment of soul. Jesus said, "Come away by yourselves to a lonely place and rest awhile."

How wonderful! Rest, relaxation, confiding in one another, praying to God and sharing with Jesus what God had done for them. But that day it did not happen. The crowds guessed their destination and thronged upon them. They came, according to Mark's Gospel, seeking teaching primarily, not healing and demon casting. Jesus had compassion on them as sheep without a shepherd. He taught them all day long. Considering the spiritual opportunity it would have been easy to relax that day.

A rich young ruler came to Jesus. He showed easily that he had studied and loved the law of Moses. He eagerly sought to know the will of God. No doubt he did his work well as a member of the ruling class, whatever it was. "One thing thou lackest," said Jesus. And what was that? We get the cart before the horse when we remember only, "Go, sell all thou hast." "One thing thou lackest," said Jesus, "Come and follow me." Considered by itself this man's sheltered, privileged life seemed good enough. Considering the spiritual opportunity which Jesus offered him, it was far, far too easy. It was hard for him to see it. He had to learn to row with two oars. You can find many such spiritual challenges at your church this year.

Principle of Disarmament

To short-cut Christian decisions by using good principles as right can be very damaging to a Christian. Absolutism has by-products that harm. I have just received from the American Friends Service Committee a poster or advertisement giving six challenging questions about the threat this year of an intensified arms race with Russia. They merit our very careful consideration, hard though they make us think:

Can we cancel our nuclear weapons tests now?

Can we start disarmament unilaterally, by ourselves?

Can we share our resources more fully with other needy nations?

Can we oppose all colonialism, even that of France in Algeria?

Can we strengthen the United Nations and make it our main means of peace?

Can we promote more contacts across the iron and the bamboo curtains?

In short shall we "attempt the future's portal with the past's blood-rusted key"? Or can we propose some bold, new, constructive program for peace in 1958?

One reason that the Quakers give I must question. It is a principle of disarmament. Can we "start disarmament—by steps which *we* can take . . . *because it is wrong to prepare to kill other men*! Now I agree with all my heart that it is not good to prepare to kill men. I know it is a good Christian principle to prepare to help other men. But I cannot declare it wrong to prepare to kill until I am face to face with an actual situation requiring an actual decision. Frequently I see Milwaukee police having pistol practice by the lake front here. They are preparing to kill. Eventually one or two of them will kill someone. But they are preparing to show courage and sacrifice for others. They are preparing to protect law abiding citizens. They are preparing to maintain law and order. All these principles may apply, and when they do, it may be right even to kill. Any other conclusion would be anarchy. The only really absolute pacifist is the absolutist anarchist. He lives by one principle, that the only right way to make men good is to remove all "taint of force" from government.

Dangers of Absolutism

Of course it is far simpler to be an absolutist, but the dangers are many. For the Christian perfectionism in morals may be very frustrating. He cringes because he sees that his ideal is unattainable. He is oppressed by feelings of guilt because he believes God expects of him what he cannot live up to. For lesser Christians like most of us, the effect of absolutism is to compartmentalize life. We pray for disarmament in church and shout for preparedness at the Legion meeting. So we become divided, disintegrating, split personalities, inconsistent with ourselves. Far, far too often again, the effect is what I would call the hypocrisy of common sense. We become calloused to moral evil. Religion is one thing to us, common sense another. "War is wrong, of course, but there was nothing else that I could do." "Divorce is wrong, but you can't expect me to be too religious." "Ridiculing a fellow student is wrong, but he did the same to me." "Sexual license is wrong, but you know I am over-sexed." "Putting the fine print in the contract is wrong, but if you don't take care of yourself no one else will." So we become calloused to evil. So we learn to mouth Christian principles for window dressing and live by a philosophy that is shrewd, smart, hard, "realistic." These people often just drift. When Joseph McCarthy overplayed his claim for what he called security, they fell for it and helped destroy the reputation of our scientists. When Sputnik makes us face some hard and disagreeable facts, facts are all we have to face. We have spent, tragically, our spiritual capital by reason of absolutism in ethics.

Worst of all, some absolutists will achieve an impenetrable confidence in their own principles and claim to be untouchably right. Heresy then becomes wrong, always wrong, wherever you meet it wrong. We then become partners to those who burned the heretics, tortured the infidels and crucified the Christ—which after all was done by men of conscience who knew they were doing right. When the absolutist meets another absolutist, who disagrees with him, there is no other solution but to fight it out, and usually for the glory of God. When he decides that his creed is the only true creed, or his

urch the only true church, or his communion the y valid communion, he divides the church of us Christ.

n 1958 then, let us distinguish carefully between d principles and right principles. Let us reserve word "right" for decisions in actual situations ere all principles involved are applied together. hen we do, we shall find that some decisions are complex and so important, that we shall have to ke them experimentally—and with God's help. Jesus said to Simon and Andrew, "Come ye after and I will make you fishers of men." They left ir nets and their father and followed Jesus. Was t right? It was a good thing to help their father pport the family by the fishing business. It was o good to help Jesus found the kingdom of God. as it right to leave their father? Only time could l. They had to do it experimentally and with th. Many others went back and walked with him more.

When Jesus arrived at Jerusalem for the last ne, all the city was stirred, including the high iests who intended to destroy him. Jesus went o the temple and drove out the cheap rabble o were making a stable and a market out of the use of God. He demanded—and this was heresy that it be kept a house of prayer for all nations. e result was that he forfeited his life, his little nd of trained disciples was scattered, and the He- ew faith was divided into Jew and Christian. It as heroic, loyal, reverent, the way Jesus did it. ut was it right? Yes, but at the time it took ex- rimental courage accompanied by faith in God's lp.

That is what we face today. This is not a simple orld. Our opportunity is great. Nothing small will for a program. This is not a hopeful world, and thing simple or absolute will achieve what God pects of us. But this is God's world. Every act of rs is under his judgment. Every victory of good ill and brotherhood will merit his approval. We ust proceed with Christ-like principles and ap- raise each situation as a whole. We must proceed perimentally and with faith.

Our faith may be great for we have God's peace win. Are we discouraged in 1958, we church peo- le? No. Sobered, but not dismayed. In the *New ork Times Magazine* Barbara Ward, the English uthor, reminds us of Russia's advances in science nd in propaganda. She quotes Krushchev's brag- adocio words to capitalists, "We will bury you." he says:

> They would not, however, be the first tyrants who had set out confidently but prematurely to put democracy into the tomb. In fact, one of the occupational hazards of dictatorship is the resilience of free men. It is hard for tyrants to pull ahead without striking some alarm bells—although admittedly they are not usually so obliging as to send the bell beeping in steady orbits around the earth. And free society, once alert, has within it capacities for action, for growth, for inventiveness and sheer devotion which the dictatorships, for all their drive and weight, cannot match.*

Fortunately says this author, and I agree, Russia has challenged America in its own field, that of industrial production, in non-military categories. American democracy when aroused has never failed to lead the world in the making of the goods and machines men need. When it comes to world building, world reconstruction, the lifting of the world out of poverty, hunger and disease, we have proven our power.

In 1958 will Americans tighten their belts and lead in this battle for world supremacy in goodwill and helpfulness? Will Americans keep their heads when fearful patriots demand security by armaments alone, when they shout for one hundred fifty per cent of Russia's armed strength or for massive retaliation? Or will we lead out by decisions made experimentally and with faith in God? I believe we will. A great deal depends on the Christians in the churches to make race not for armaments supreme, but for helpfulness invincible!

New York Times Magazine, December 29, 1957. Used by permission.

Stern Realities

(Continued from page 12)

pace, and then we simply try to keep up. Our strength is not in duplicating, nor even in surpassing our enemy in ballistic missiles, but in choosing the weapon our enemy knows nothing about—the sword of the Spirit. The Spirit of God working in the hearts of men can do far more than the weapons of men unleashed on the field of battle. "Our help is in the name of the Lord," and we say this not because we deserve it; not because we are blameless; not in any assumption that we are better than others; but because God will not permit despotism, and falsehood, and oppression to prevail on the earth. Therefore, we boast not in ourselves but in God; not in our own merits but in the ideals to which we have even weakly and falteringly committed ourselves; and we say with the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me; hope thou in God, for I shall yet praise Him who is the health of my countenance and my God." "The battle is not yours, but God's."

Our heavenly Father, we thank thee that even though an international crisis may be required to make some of us think seriously about the truly significant things of life, nevertheless we are grateful that many are now consciously and sincerely seeking not only for individual security but for the preservation of those ideals and principles which we hold dear. We pray that we may not become panicky and surrender ourselves to fright and despair. Give us spiritual discernment, and the quiet assurance that we are in the hands of God. May we therefore recognize our weaknesses and correct them; acknowledge our pretensions and discard them; and commit ourselves unreservedly to Christ, as Lord and Savior; for we ask it in his name. Amen.

Prisoners of the Unimportant

By Gerald Watkins

THERE is nothing more depressing than to see a person with all the possibilities of living a useful and serviceable life frittering away time and energy—dying inch by inch—in play at little games.

It is a danger which confronts each of us. Most of us are not guilty of that prodigality which spends its substance in riotous living. Instead, quite respectably and almost unintentionally, we become wrapped up in little selfish concerns and pursuits. Before we realize it we are prisoners of the unimportant. In a sense we are all prisoners, for life is a matter of being mastered by something either good or bad. The drunkard is a prisoner of habit. The gambler is a prisoner of chance. The miser is a prisoner of money. The important thing in life is the character or the quality of that which masters us.

Ambassador in Bonds

The Apostle Paul in his writings referred to himself as a prisoner of Jesus Christ. "I, Paul, a prisoner of Jesus Christ beg you to live a life worthy of your calling." "I am an ambassador in bonds." "I am a prisoner of Jesus Christ." What did he mean? He meant that he believed completely in the way of life as revealed in Christ. He was devoted heart and soul to the task of making the Christian way of life a power in the experience of others. He was mastered and inspired by his devotion to Christ and his way.

Inevitably to everyone comes this question: What governs your life? What motive undergirds your actions? By what are you mastered? Ralph Sockman in *Men of the Mysteries* gives a thought-provoking picture of our present age. He quotes Emerson's words, "Things are in the saddle and ride mankind." And then he continues, "Things manifest their tyranny over us in keeping us so dependent upon them. We are caught in the great competitive game of accumulation and we keep piling up the materials of life without increasing the values of life. Success is measured in material terms. Engineers who lay the foundations of o buildings are far better paid than the teachers wh lay the foundations of our character. Consequentl we are better at building sky scraping structure than at growing sky scraping characters. We a perfecting motors which have reduced friction to minimum—but are developing a society which ha increased friction and lawlessness to a maximun Our immersion in things renders spiritual concept and experiences unattractive and unreal."[1]

If that is a true picture of contemporary society what can change it for the better? "Religion," say the churchman. "But," answers the man in th street, "what are you churchmen talking about Religion? Talk of life being dominated by the un important. Take a look at much of the history o religion and see how the Church has clung to anti quated forms and dogmas! Note the narrow an almost fanatical emphasis upon unimportant con cepts and beliefs that have no vital content or up lifting influence upon life! Think of the hatred an suspicion engendered by opposing groups o religionists!"

Caricature of Religion

We must admit the truth of these accusations but they present only one side of the picture. The present the effect of a caricature of religion upon life. Let the critic of religion go on to point out th benefactions and the uplift that have come t humanity through an intelligent application of th lofty principles and ideals of religion at its best!

So many people accuse religion of stirring u bitterness, strife and misunderstanding, of clinging to concepts and doctrines which are no longe tenable, of failing to meet in a constructive fashion the problems of the hour. However, it is not genuine religion that they criticize but a caricature of reli gion. Many college and university graduates today will have nothing to do with organized religion in any of its forms, because they claim that while in Sunday school as children they were taught many things which they cannot now accept as intelligent adults. But to throw aside religion in toto, because someone years ago gave an unintelligent interpreta tion of it, is equivalent to repudiating education

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[1]Ralph W. Sockman, *Men of the Mysteries* (Abingdon: Nashville, 1927) used by permission.

use at one time the Ptolemaic theory of the erse was taught instead of the Newtonian.
e do not turn against education or against col- and universities because in some educational tution we were disillusioned by the narrow in- retation of some professor. We should be lly fair in our treatment of religion. Until we explored its meaning as interpreted by the scholarship of the day, we are not justified in ting it. Great forward strides have been made he interpretation of religion during recent years. us therefore be fair in our approach! "Prove all gs, cleave to that which is good!" is a motto h should be followed in religion as in all other s.

eligion which is a genuine answer must be a gion which deals with the vital and important erns of the soul and life. Douglas Steere in his *Prayer and Worship* tells of a conversation a young man who was hostile to Christianity. re asked him if he disagreed with Christians use they preached brotherhood and tried to k for peace in the world. The young man said ," and later remarked that what he resented in istians "is not that they are Christians, but that are not Christian enough!"

Ve are not Christian enough. That is our dif- lty. We have been, and I am afraid, still are oners of the unimportant, when we should be tered by a deep and abiding allegiance to the gion which Jesus revealed and exemplified—a gion which deals with living issues.

Religion of Jesus

The religion of Jesus was concerned with ethical ues. In all that the Master said and did, he was vinced that the ethical was supreme over all er ends and aims of life. A question which must addressed to any and every religion is: "Does it mote right living?" The validity of any religion not in its forms, or its ritual or its claim to be one and only true religion, but rather, in how ffects human conduct. When translated into the ms of daily life, does it give its possessor a sense spiritual power? Does it re-enforce his courage? es it create within him a desire to do justly, love rcy and walk humbly with God?

The religion of Jesus emphasized also the desper- need of the spirit of brotherhood in the world. ring a famine a beggar on a street corner reached his hand to Tolstoy who was passing by. Tolstoy pped, searched his pockets for a coin, found ne. With genuine sorrow, he said to the beggar, o not be angry with me, my brother, I have hing to give you!" The beggar's face lighted up he replied, "But you called me brother, that is a at gift." No emphasis of greater importance ds to be made today than that of brotherhood d unity. Paul pleaded for this spirit in the chap- written to the Ephesians. It is the supreme em- asis of Christianity at its best.

The religion of Jesus laid stress on individual ponsibility for improving conditions in the world. Christian civilization can never be realized when citizens are prisoners of the unimportant. Their inheritance and their destiny are frittered away when they have no sense of responsibility. Here are some very pointed questions for all of us. When did we last do anything for anyone else for which we were not paid either in money, prestige or popularity? When, outside our own family and the circle of immediate friends did we go out of our way to do anything for anybody else? When did we last give up something on which our heart was set in order to help another? Is there some worthwhile cause in this community in which we are taking a vital part, to which we gladly give time, energy, substance? How many of us can sincerely say: "I belong to that cause. It is a part of my life. I feel responsible for its success. Only through my efforts and those of my friends could that work be carried on." If we cannot answer these questions in the affirmative, each of us had better look into his heart and ask himself: "Am I a prisoner of the unimportant? Am I frittering my life away in meaningless activity? Am I a responsible citizen in this community? Would I be missed by anyone if I passed out of the picture?"

The Secret

To be gripped by a religion which has these qualities is to live abundantly. It is to catch the spirit of Christianity at its best. It is to understand what the Apostle meant when he said, "I, Paul, a prisoner of Jesus Christ." To be a prisoner of the important rather than the unimportant—therein lies the secret of the Christian life.

All regions must face the question which little Peterkin raised in Robert Southey's poem, "The Battle of Blenheim." Some 20,000 men died violently in the famous battle of Blenheim, the battle in which the English helped the Austrians seize Bavaria. In the poem, a blind peasant calmly descirbes the battle to his two grandchildren.

"With fire and sword the country round
Was wasted far and wide,
And many a childing mother then,
And new born baby died;
But things like that, you know, must be
At every famous victory.
They say it was a shocking sight
After the field was won;
For many thousand bodies here
Lay rotting in the sun;
But things like that, you know, must be
At every famous victory.
Great praise the Duke of Marlbro won
And our good Prince Eugene."
"Why—'twas a very wicked thing!"
Said little Wilhelmine.
"Nay, nay my little girl"—quote he
"It was a famous victory.
And everybody praised the Duke
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he
"But 'twas a famous victory."

What good came of it at last? What are its fruits? That's the test! "The actions of men are the best interpreters of their thoughts," says John Locke. That is true of religion.

Truth and Faith

(Continued from page 5)

In the conviction of Christian faith, what is the answer to Pilate's question? The mere mention of the word "truth" inevitably suggests to our minds the meaning which we habitually associate with the term, the familiar dictionary definitions: "agreement between statement and fact," "in accordance with things as they are." If we are really to comprehend what the word means, as our New Testament uses it, we must undertake the difficult mental discipline of divesting our thoughts of this familiar, accepted meaning which we have inherited from the Greek philosophical tradition. It comes to us on the pages of the New Testament, freighted with the heritage of a long history of development in the thought and speech of the Hebrew sages and prophets. We shall never really come to terms with its meaning unless we have some feeling for that inheritance. It derived originally from a Hebrew word which means "to carry," "to support." Thence arose its richer meanings: steadiness, steadfastness, uprightness, faithfulness—all of them, you see, aspects of personal character. And the source and ground of truth is One marked, above all, by these same qualities of trustworthiness, fidelity, constancy —God himself.

Great Words

So truth is no mere acquaintance with, or description of facts. It is apprehension of that which really is—of God himself. It is one of the great, central words of the gospel whose determinative ideas and regnant convictions are embodied in a series of great words: light; life; love. At its very outset truth (with grace) is declared to be an attribute of Him whom the gospel portrays: "The Word was made flesh and dwelt among us, full of grace and truth"; "Grace and truth came by Jesus Christ." At the end, looking beyond the end, there is promised the coming of the spirit of truth, who will guide into all truth. Midway between stands forth that amazing assurance: "You shall know the truth, and the truth will set you free"; and that even more astounding affirmation: "I am the way and the truth and the life."

To be sure, in the thought of this gospel there is an attempt to unite this mighty Hebrew tradition with what is to us the much more familiar Greek meaning—truth as correspondence with facts, a description of things as they are. Indeed, it is one of the writer's major purposes to make contact for the Christian gospel with the prevailing sophistication of Hellenism, to interpret that gospel in ways familiar to his sophisticated readers, to remint Hellenism's favorite words and ideas in the coinage of Christian faith.

And so, Christian faith's answer to Pilate's question—the haunting question of the ages and the plaintive query of our own time, and of this place with its central focus on learning—is the answer given through the whole gospel, and supremel the central, pivotal declarations: "Christ is truth . . . He is way, and truth, and life."

What does that mean? In the first place it m that all the most significant truths, truth itself in some profound sense *personal*—not only t known *by* persons, but also disclosed only *thr* persons, and fully only in a Person.

Just here is one of the great creative teach of the gospel. It is one of the most important rectives of the prevailing assumptions of the w of learning in our day as in that day. Because t is grounded in the reality of a living, personal G it can be made known to persons only throug Person. If it is to furnish clear and sure guida for human living, it must take flesh and d among us. Just that has taken place in Jesus Ch "In him was life; and *that* life *is* the light truth) for men." He *is* the truth, because he is life—the very life of God in the life of a man.

But, more than that, because the ground o truth—God—is, above all, righteous and holy, most important truths are moral and spiritual. that reason, truth must be morally and spiritu discerned. There are preconditions for its discov preconditions of the same qualities as truth its uprightness, integrity, constancy, fidelity, steadf ness. Knowledge of truth is through moral spiritual kinship with truth: "He who wills to God's will shall know."

Finally, and by the same token, there are only moral and spiritual preconditions for tru discovery. There are also consequences, moral spiritual consequences. Because the deepest tru thus discerned by the mind and soul of man profoundly ethical and spiritual, they demand sponse in kind from those to whom they are m known. Truth, by its very nature, lays upon th who are privileged to enter within its presence obligations of loyalty and obedience. They are marily moral and spiritual obligations.

Here is the major word of Christian faith to world of learning—the moral and spiritual prec ditions and consequences of truth. As one in preter has put it: "Truth does not appeal solely the intellect. That it may be received, the m dispositions of men must correspond with it; its reception will further take effect upon charac If a certain moral attitude is a condition for rec ing truth, so also, when received, it has profo moral effects. It makes free."

What, then, is this "freedom" into which m are inducted by truth? Formally, it is restorat to reality, to their real selves. Negatively, t means release from all that is false, unreal: in cerity, duplicity, hypocrisy; but also, fear, anxi self-preoccupation. Positively, it means kinship w Him who is truth; glad obedience to his graci command; participation in his life, which is life deed; surrender to his service, which is perfect f dom.

This freedom Christ has, in fact, bestowed, continues to give to those who surrender themsel utterly to his sovereignty, to his service whic perfect freedom.

The Tides of Religion

By David T. Erickson

And they that went before, and they that followed, cried "Hosanna; Blessed is he that cometh in the name of the Lord." Mark 11:9.

And they cried out again, "Crucify him!" Mark 15:13.

A SCOTTISH preacher after speaking of the enthusiasm with which Jesus was welcomed on Palm Sunday went on to say: "Then the tide unaccountably ran back as swiftly in the opposite direction." The tide is never unaccountable. It is always certain. In the newspapers each day there is a table which tells exactly when the high and low tides will occur. And what is true of the tides of the sea is just as true of the tides of human experience. Of course the times of their occurrence cannot be predicted as can the tides of the sea but high tide is invariably followed by low tide, and vice versa. It was perfectly natural that the high tide of Palm Sunday should be followed by the low tide of Good Friday. It is true of the tides of human opinion and experience, of mass religion and personal religion.

Human opinion always swings between two extremes. When Lindberg flew the Atlantic Ocean he was idolized and treated as a conquering hero. But it was not long before there were whispers of disparagement. And in April of 1941, President Roosevelt publicly denounced him as a defeatist and appeaser when he campaigned to keep us out of war.

When Abraham Lincoln took the office of President, opinion concerning him was at low tide in most of the United States. Very few people respected him. Not many believed in his policies. He was generally considered unfit for the office to which he had been elected. He was hated, despised, belittled, caricatured and lampooned. And this continued all through his term of office until at last he was murdered. It was only then that the high tide of reversal of opinion set in.

In each human life, too, there is the experience of high tide and low tide. There are days when we are on top of the world and days when life has us down. There are days when we feel fine physically and days when illness has us in its grip. There are days when we are optimistic and days when we are pessimists, days when life seems rich and full and days when it seems poverty-stricken and empty. One day we sing with Pippa "God's in his heaven, all's right with the world," and other days we ask with the Psalmist "Is his loving-kindness clean gone for ever? Does his promise fail for evermore? Hath God forgotten to be gracious?" High tide and low tide in human experience is as certain as the tides of the sea, though the intervals between fluctuate in human life as they do not with the sea.

The same thing is true of religion, true of mass religion and true of personal religion. In our day the tide of mass religion is high. There are more church members in proportion to our population than ever before. Religion is news. Religious articles find their way into our popular periodicals and people talk about religion and even think about it. Many businessmen are concerned about putting religious principles into their business. Cabinet meetings in the White House are opened with prayer. Inevitably the tide will turn. Many will turn from religion, specifically the Christian religion, because it will not have succeeded in righting all the wrongs of two thousand years of history. And it will fail not only because of the magnitude of the task but also because it has been diluted by too much of human weakness and our unwillingness to pay the price which true religion always exacts.

So it is also with the tides of personal religion. Who of us has not experienced high tide and low tide in our own religious experience? Religious experience was at high tide when we dedicated ourselves to Christ and followed him in the waters of baptism. We can scarcely forget the dedication and consecration which marked this high point in life. But who has not experienced the low tide which followed sooner or later? Doubts began to creep in, doubts about God's presence and participation in human affairs, doubts that the right will finally win, doubts about God's keeping power, doubts about our own ability to hold on to the course on which we had embarked. High tide came again when we were actively engaged in the work of the kingdom —low tide when we were lazy and indifferent and neglected the worship service; high tide when we stood before the altar of God and pledged ourselves to love, honor, and cherish—low tide when married

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life became monotonous, perhaps because we were living only for ourselves; high tide when a little one came to bless our home—low tide when some loved one who had made life a happy song sang here no more but in another land. And so religion in each human life ebbs and flows as do the tides of the sea.

In his poem "Dover Beach," Matthew Arnold depicts low tide in both mass and personal religion. He uses the first half of the poem as a background for what he wants to say about religion and faith and its disappearance and to set the mood for his feelings.

The sea is calm tonight.
The tide is full, the moon lies fair
Upon the straits;—on the French coast the light
Gleams and is gone; the cliffs of England stand,
Glimmering and vast, out in the tranquil bay.
Come to the window, sweet is the night-air!
Only, from the long line of spray
Where the sea meets the moon-blanch'd land,
Listen! you hear the grating roar
Of pebbles which the waves draw back, and fling,
At their return, up the high strand,
Begin, and cease, and then again begin,
With tremulous cadence slow, and bring
The eternal note of sadness in.

And what is this thought, this "eternal note of sadness"? It is just this—the sea of faith is now at low tide whereas before it was once full and at high tide.

The Sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd;
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

When the sea of faith recedes there is emptiness in his heart and it is night and desolate. The only thing he hopes to salvage is love and so he turns to his wife who is standing at the window beside him.

Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.*

Is there anywhere a finer description of what happens when faith, when religion is at low tide?

What can we do about it? Low tide and high tide are both facts of experience and both are as understandable as the tides of the sea which ebb and flow through all the centuries. Just as the ocean is more powerful at high tide than at low so it is with human life, with religious experience, with all human affairs. To be sure there have been lives which have been hindered, hampered by illness, by the slings and arrows of outrageous fortune, and for whom life seems to have been mainly a matter of low tide. Yet some of these have made great contributions to human welfare. Even when life was at low tide they managed to make their contributions wrung out of sacrifice and suffering. Their gifts were made p sible not by low tide but in spite of it. It is at point that we are directed toward an answer to question which underlies our thought—what can do when life is at low tide?

No life is always lived at low tide. Each life some high moments and it is the remembranc these which enable people to achieve greatness e when the low tide is dominant in their lives. W life gets you down do as the Psalmist did: "Ca remembrance your song in the night." How m of the saints have had recourse to this same insp tion, remembering perhaps an even darker h when, by the grace of God, they were enable sing.

Palm Sunday was high tide for mass religion. people sang songs of triumph and greeted Jesus conquering hero. By Good Friday low tide had in and they cried "Crucify him!" How did all affect Jesus? On Thursday when he knew the was running out and that crucifixion was immin he said to his disciples "Be of good cheer, I h overcome the world." Good Friday was low tide Jesus, but he continued to live on the memorie the high tide of his experiences with God. Rem bering these mountaintop experiences he knew t God was still his God and was caring for him, his last words were "Into thy hands I commend spirit." When our dark hour comes, we who Christians ought to be able to repeat these wo We can live on the remembrances of high tide e when the tide of life runs low.

The last week of Jesus' life begins on a not triumph and ends on a note of defeat. For mu tudes of Christians it will be a sad week as t think of the kind of life he lived and consider tragic ending. But then comes Easter; it will be h tide once more with human hearts pulsing with life, new hope, new courage, and the assurance t because he lives we shall live also. But the Ea glow will fade with the Easter lilies; there wil low tide again. And what are we to do then? T we are to remember Jesus Christ risen from dead, call to remembrance our songs in the ni and relive again our high experiences with h Even at low tide we can live triumphantly, for ways the high tide comes in again.

Prayer

Our gracious heavenly Father, in whose ha are the universe, the stars in their courses, the sons, the ordering of nature, light and shadow, all of our hopes and longings, we pray that t wilt guard our country from the assaults of enem guide all who are in authority, raise up leader the United Nations, strengthen the ties that h us to one another, and at last, save us from destr tion, from prejudice, from intolerance—these de tating miseries that plague our world and hinder unfolding of thy holy will. Amen. *Herbert Bee Hudnut, Woodward Avenue Presbyterian Chu Detroit, Michigan.*

*Matthew Arnold from *Poetical Works of Matthew Arnold* (New York: St. Martin's Press).

...e Mob's Indifferent Cheers
...urned to the Silence of Abandonment

This is Palm Sunday

By Max Gray Rogers

TODAY is Palm Sunday—embodying the remembrance of the triumphal entry of Jesus to Jerusalem. The carpenter of Nazareth was well known throughout the land for his mighty works, his forgiveness of sins, and his open defiance of the Sadducaic and Pharisaic elements of Judaism. So many times his actions had made claims which his enemies had interpreted as sheer blasphemy against the holiness of God. Jesus of Nazareth who endeavored to make corrections to the law, who stooped to associate with the publican, to dine with sinners, to have his feet washed at the table of the reprobate and his head anointed by the worst of harlots—this man, who announced that his mission was to the sinners and not to the righteous, came to Jerusalem.

No doubt the crowd which greeted Jesus on that eventful day was composed both of follower and scorner. Many people had traveled great distances to see him and to hear him. From the land of Judah to the hills of Galilee, people had heard of this teacher; and many of those who had not seen him themselves knew others who had seen him at one time or another. Even those who distrusted him or hated him must have been as eager to see him as his most ardent admirers. His popularity had reached its height. Undoubtedly started by his disciples, the people gave Jesus a great ovation: "Blessed be the King who comes in the name of the Lord."

The picture of Jesus entering the city presents a vivid account of the mob psychology of that day. And quite likely, the mob psychology of that time has not changed appreciably from its form in our own day. Passing along the main street of Jerusalem was the celebrity of the hour, the man whom everyone wished to see; here was the great curiosity of the time. And one can imagine little else that could have created greater interest in that day of superstition and magic. How similar this entry must have been to the welcome which New York City offers to its own heroes, who return from daring exploits of one sort or another. Have you ever watched a troopship land in New York harbor and observed the parade that winds its way uptown? Have you even seen the tremendous throng of people who pack the sidewalks and the curbs, mobs who have to be held back by the police in order that the parade can pass? Have you ever heard the deafening roar of cheering voices as it muffles even the sound of a brass band in the parade? Have you ever stood by as the tickertape streams from the windows amid tiny fragments of multi-colored paper and falls upon the crowd in a deluge? Have you ever noticed how people will lean from the windows of their offices and scream until they are hoarse, or how some people in the crowd will crawl atop parked automobiles or any object that offers them some advantage in cheering for the passing spectacle? And have you ever looked on as small children scamper along with the parade, eager to preserve a few more fleeting moments of the excitement? Yet the remarkable thing about it all is simply this: There probably is not one member of the crowd who knows the name of one person in the passing parade. But that has not the slightest effect upon their cheering—in truth, they probably cheer all the louder. The entry of Jesus into Jerusalem was the excitement of the day: it was the proverbial band wagon and everyone wanted to get aboard. And had photography been known to that ancient civilization, the pictures of Jerusalem that day would easily remind one of New York City in 1918, 1946 or 1952. This was Palm Sunday.

Bandwagon Reversed

On the following Friday, the mob which greeted Jesus was little changed. We can assume that many of the same people were present. But one thing was different. The bandwagon was moving in a different direction. Those who were then starting the ovations were not the disciples, for they had fled and were nowhere to be heard lifting up their voices. The agitators of that day were of another group, the enemies of Jesus. Yet the response was just as overwhelming as it had been on the day Jesus entered the city. Again mob psychology was in play, but now the hero had become the victim, and the zeal of its praises was equaled by the frenzy of its condemnation. Jesus stood seemingly helpless before

MAX GRAY ROGERS, *a graduate of Duke University, is now completing his senior year at Union Theological Seminary. Upon graduation he plans to enter the Ph.D. program at Columbia University in the field of Old Testament and Near Eastern studies. Mr. Rogers is an ordained Southern Baptist minister.*

the feared Pilate, the representative of Imperial Rome. And even when Pilate wanted to dismiss him with a mere flogging, the cry came: "Crucify, crucify him."

In Christian churches all over the world today, this triumphal entry of Jesus into Jerusalem and into the hearts of men is being celebrated. People joyously sing "Hosannah! Blessed be the King who comes in the name of the Lord." But will you and I by the last of the week, or the next week, or the next month be shouting again with that mob of ancient Jerusalem: "Crucify, crucify him"? Will we let our petty hates and differences dominate our thoughts and actions in our relations with our fellow men? Perhaps we will be involved in some violence against one of our fellow citizens, the destruction of someone's property whom we think to be an agitator in issues which we oppose. We may wish to take action against people who are attempting to conform to the law forbidding segregation in public schools or on vehicles of public transportation. We would be only a small part of such a mob; but then, mobs are formed of "only small parts." We might join or lead a tirade against someone who has hurt our feelings or wounded our pride. A man's pride is such a delicate thing. For once wounded, it heals slowly, and it is always more vulnerable to the instrument of a former injury than to some new instrument. What satisfaction we often derive from retaliation. It is so easy to deal in these thoughts and deeds without being genuinely aware of what we are doing. We are swept along by what the majority would do in a similar situation; and heedlessly, we too join the mob. We follow in the footsteps of the populous, unaware of this other side of our actions.

Subtle Crucifixion

Yet there is another way in which we crucify Jesus again and again with the mob, a way which is so subtle that we hardly realize its existence—by our own indifference to his calling and his tasks. And perhaps this is the easiest and most deadly way of all. It is the easiest because we do it so often without being even remotely mindful of it; and it is deadly in that we can see no real harm in it even when we recognize it. The most painful of all experiences for a man is not to be criticized, either justly or unjustly, but simply to be ignored, to be shown indifference. How difficult it is to grow close to someone who is constantly indifferent toward us. How frustrating it is to be confronted by this attitude, and how bewildering it is to attempt to overcome it.

From within the little group which he had formed around himself in his ministry, in the last week of his life Jesus was betrayed, denied and deserted. At the end of that fateful week, when he came to the cross, he was unarmed, unprotected, and alone. Jesus had mingled with the Samaritans from which Judaism had segregated itself; he had been attacked by the Pharisees who had taken their reproach in the manner of a wounding of their pride. He was the victim of petty hates and differences among those whom he had sought to help. But in the week that followed the triumphal entry, Je was given little time to suffer from indifference.

You see, indifference is the cross which Jesus had to bear throughout the ages. This was not cross of Calvary. It is the cross that you and I pl upon him every day of our lives. This is the per nial cross placed upon him by the condemnatio an indifferent mob before whom Jesus continues stand. The jeers of this mob are the casual scoffi at all things which tend toward worship; the cr is our lack of time to be concerned with the m important of all issues of life—salvation; and nails are his moments of loneliness—moments wh we forgot to remember. This Calvary is not clamor of belligerent voices, the soft clanking metal armor, or the hollow thud of a post be slipped into its hole in the ground. This Calvar the stillness of abandonment; abandonment thro indifference.

A Prayer

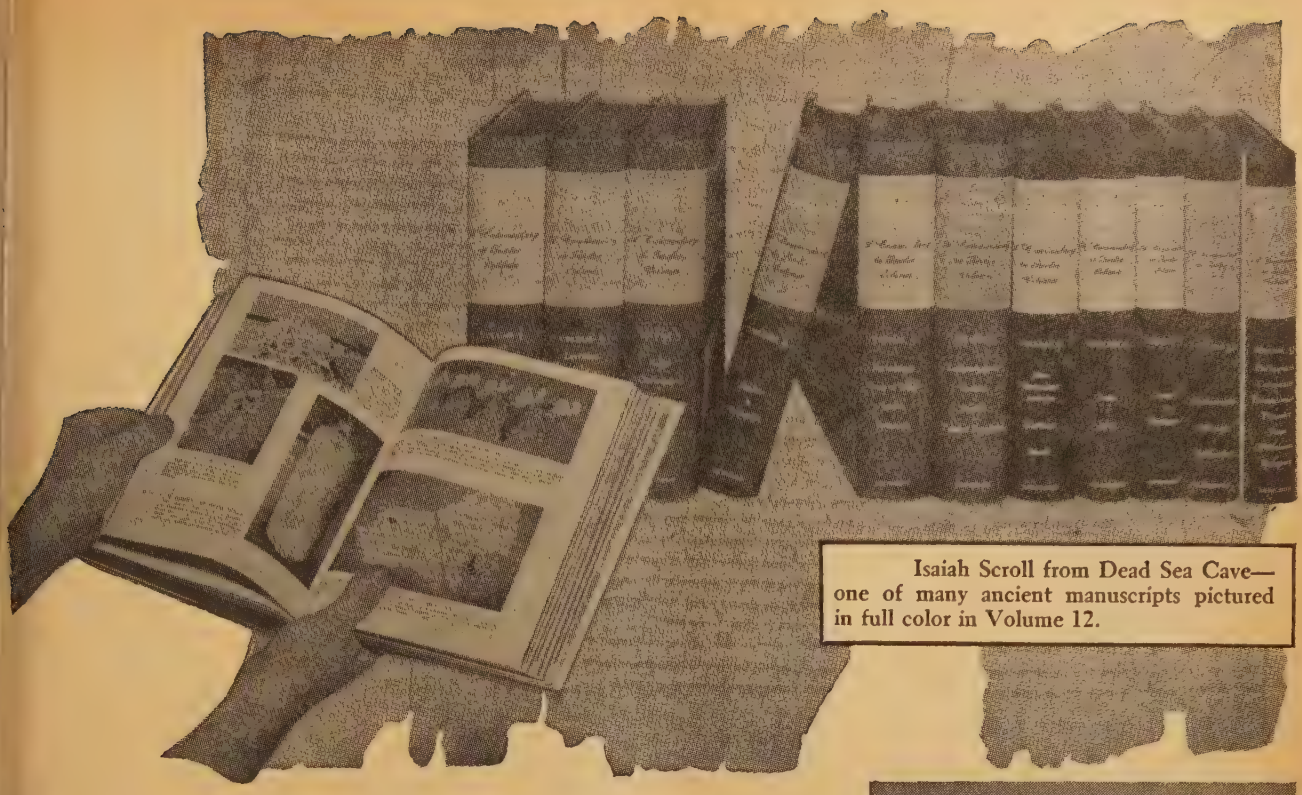
O THOU who hast made us for thyself, wh Son has taught us the high reaches of pray and whose love restricts our willfulness and forgi our sinfulness when we are penitent, we turn thee in the quiet of the sanctuary for the bened tion of thy presence.

Take from our minds the strain and stress these days which are trembling between good a evil. Let the ordered and beautiful peace of t nearness flood our souls. Restore unto us the of thy salvation. Make us wholly thine, united a held together by the sacred bonds of the Christ family.

Answer the separate prayers which are the bl dens we bring to this hour of worship. Lift t burdens, relieve the tensions, and assure us of t unfailing resources of thy providence. Teach that no one escapes from thee, that no one is e uncared for or alone, and that thou dost enco pass the whole wide earth and all that are with in thy holy arms. Instruct us in the heavenly m teries that our doubts may be resolved, that t dark places may be lightened and the rough pla smoothed in our pilgrimage.

Bring us closer to some of the eternal verities the passion story: Jesus' determination to go Jerusalem, counting the cost; his loneliness in friendless and cruel city; his deliberate choice the way of the cross; his final disposition of praye "Not my will, but thine"; and his commitment heart, body, mind and soul to thee: "Father, in thy hands I commend my spirit."

Increase in us the longing to grow in grace a favor, as Jesus did, to be more and more like t blessed Son of God, to gain some of his coura and compassion, to face life's crises as he did, a to go about dying with his certainty of thy s taining power. Amen.—*Henry Beecher Hudn Woodward Avenue Presbyterian Church, Detro Michigan.*



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By Samuel H. Cassel

Fairview Baptist Church, Cleveland, Ohio

WORK patterns differ, but in general there are two major types: work which is organized by someone else and done within definite time-limits; and work which is organized by oneself and done when and how one wishes or finds best.

The minister's decision as to what to do with his time, and when to do it, involves such personal value judgments as: "Who needs my time and help most? What is my responsibility to the larger work of the Kingdom beyond the bounds of my parish? What special talents has God given me, which he wants me to use more than others? How much study-time does it really take to produce a creditable sermon—something creative and truly reflecting or channeling the 'Word of the Lord'? What part of the total church program needs my concentrated attention right now? Where do I find my own sources of spiritual renewal?"

The minister does have factors that provide guidance of one sort or another. There is his own God-given intelligence which, combined with his training, leads him to certain fortunate rational and intuitive decisions. Then there is the ever-present criticism of those persons who "always know how to do someone else's job better than he himself does," and this criticism (sometimes open, more often felt only as an undercurrent or through "snide remarks") often pushes the minister into some very helpful self-analysis and re-evaluation. And then there is the real and honest concern of the official board of the church, expressing itself in gentle reminders and sincere offers of help and real appreciation of the scope of the task, all of which encourages the minister to stretch for greater efficiency without disturbing him by annoyance and infringement upon his own responsibility for decision.

Here is a questionnaire which, if answered individually by the members of his church council, should offer further guidance to the minister in his attempt to apportion his time and energy properly and combine most efficiently the demands of his calling as he and his congregation see them.

How to Rate

The following are some of the types of demands upon your minister's time that a normal month produces. Please rate these in their importance, as *you* see them.

A—Matters to be given first priority.
B—Matters deserving time and attention of the ministers when "first priority matters" have been cared for.
C—Matters to which the minister should give occasional attention but for which primary responsibility should be taken by the laity.
D—Matters to which the minister need not give any time.
O—Matters to which the minister is at present giving no time but should consider doing so.

Questionnaire

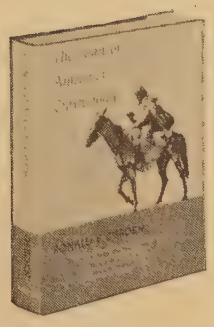
_____Study and meditation for personal, spiritual and intellectual growth.
_____Preparation for Sunday morning worship (writing the sermon; preparing the bulletin; selecting hymns, Scripture, prayers; conferring with minister of music).
_____Teaching weekday Bible classes.
_____Teaching in the Sunday morning church school.
_____Instructing classes for new members.
_____Training church school teachers.
_____Calling on inactive members.
_____Calling on the sick and the bereaved.
_____Calling on the shut-ins and the aged.
_____Calling on prospective new members of the church and church school.
_____Calling on new families in the community.
_____Calling on active families within the church.
_____Counselling with persons in the congregation having emotional or practical problems.
_____Counselling with individuals and families outside the congregation who request help.
_____Meeting with church committees.
_____Attending meetings of organizations within the church, and helping to plan their programs.
_____Participating in other community organizations.
_____Speaking to special groups upon request.
_____Helping to plan activities related to the community's welfare.
_____Preparing couples for marriage.
_____Conducting weddings and funerals.
_____Giving leadership in the planning and work of the denomination.
_____Giving leadership in the planning and work of the local Church Federation.
_____Serving on the boards and committees of church-related institutions (such as hospitals and colleges).
_____Attending denominational conventions and ministers' con ences.
_____Answering correspondence returning phone calls.
_____Purchasing church and chu school supplies and equipme
_____Checking up on work of chu committees and organizing work assigned by them to chu office personnel.
_____Guiding and checking on work of the custodians.
_____Planning future church proje
_____Securing teachers and helpers the church school.
_____Planning and guiding the yo program (Sunday evening m ings, weekday social eve camping programs, conferen etc.)
_____Art work for posters, mont publications, etc., for the l church.
_____Writing articles for these pu cations.
_____Mimeographing special items
_____Directing religious plays.
_____Planning church school p grams for special occasions.
_____Arranging for charitable p ects for church organizati (Thanksgiving baskets, Chr mas for needy families, etc.).
_____Directing vacation church sch
_____Working in summer chu camps.

_____
Other comments.

N. B.

JOHN DONNE "expresses his des for a measure of outward reuni 'That then the Church, discharged disputation, and misapprehensio and this defensive warr, might conte plate Christ clearly and uniforme For now he appears to her, as in Ca 2. 9. *He standeth behind a wall, looki forth of the window, shewing hims through the grate.* But then, when had one appetite, and one food, o nostrill and one perfume, the Chur had obtained that which she th asked, *Arise ô North, and come South, and blow on my garden, th the spices thereof may flow out.* F then, that *savour of life unto life* mig allure and draw those to us, who our dissentions, more then their ov stubborness withhold from us."—Jo Donne, *Essays In Divinity,* edited Evelyn M. Simpson (London: Oxfo 1952). Used by permission.

A broad look at Protestantism in America



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The Church Organ

The work and worry that fell to my lot through the practical interest I took in organ building, made me sometimes wish that I had never troubled myself about it, but if I did not give it up, the reason is that the struggle for the good organ is to me part of the struggle for the truth.—Albert Schweitzer

The Organ in Worship

Throughout the centuries the organ has been a traditional musical instrument of the Church. One of its chief functions is to support the singing of the congregation. It is also important as a solo instrument and is useful in the performance of choral and other concerted music which may be appropriate to worship. The organ should be designed, built and located so that it will succeed in fulfilling these functions.

The Location in the Church

The organ pipes require a location in the church where their sounds can travel unhindered in three directions. An organ sounds best when it is placed at some height against a wall inside the church proper. An ideal location for practical, liturgical and acoustical reasons is the center of the rear gallery. Although less than ideal, the organ can stand against or be suspended from a side wall. Neither the organ nor the choir should ever obstruct direct access of the congregation or pastor to an altar or communion table. The pipes should never occupy a chamber room or space outside the body of the church.

Acoustics

Organ pipes require a space with hard surfaces to reflect and amplify their tone. The effect of these surfaces should be to produce a period of reverberation. In a church of moderate size (seating 800 or less) hard-surfaced ceilings, walls and floors are recommended without the application of acoustic or absorbent materials. However, proper consideration should be given to the shape of the room to assure normal acoustic conditions. Speech and music should be equally effective under such conditions. If some control is desirable after the church and organ have been completed, it will be possible to apply the necessary acoustic materials later.

Design and Tonal Character

The ideal organ should be represented by a simple, complete structure. The tone should be produced in a natural and unforced manner and be of a clear and transparent quality. A church seating 400 people or more should plan for an organ with a tonal structure of the following elements:

1. A principal manual chorus (5 to 8 ranks).
2. A principal pedal chorus (4 to 7 ranks).
3. A subsidiary manual chorus (3 to 8 ranks).
4. A series of wide-scaled st (flutes and mutations) (6 to ranks).
5. Chorus and solo reeds (2 t ranks).
6. Stops of string tone (1 t ranks).

A small complete tonal struct should be represented by no less t 22 ranks and 18 stops, playable f two manuals and pedal. A more c plete organ could consist of 45 ra and 35 stops, more or less, play from three manuals and pedal.

It is the conviction of the Comm sion on Music, supported by the g majority of professionally trained sicians, that electronic organs can be considered the tonal equivalen pipe organs. A much better investm for the smaller church is a more mo pipe organ. An instrument, of genu artistic merit, with a minimum of stops playable from one or two manu and pedal, can be built to fulfill all essential requirements of worship.

The Art of Organ Building

The organ is a musical instrum which represents one of the great of the church. It is difficult to appr any object of artistic qualities, s such an appraisal is based on esth values. Those who are entrusted v the responsibility for the purchase church organ are reminded that difficult to make a short-term stud organs and to arrive at a decision wh will insure that an organ builder high artistic merit has been cho Architecture, music and art in church require more than just a b ness-like approach to the problems volved in making choices. The wors of God, the highest activity of human spirit, requires the very that a church can provide.

A work of art, such as the org should have lasting qualities. Tra tional elements which have survi for many centuries should not thrown aside in a careless attempt be "modern." It is obvious that violin, for instance, has not chan much in the last two centuries, and mous violinists own and use inst ments built during the 17th and 1 centuries. Good art is founded on ba principles which have been establish through centuries of experience. church intent on procuring an or appropriate to the worship of should seek the most authoritative vice. Only thus will "the music of Church be an act of worship which i glorify God and edify man."

THIS STATEMENT *was prepared by Committee on Musical Instruments the Commission on Music in the partment of Worship and the A National Council of Churches of Ch in the U.S.A. This is a study docum and is commended to the churches study. As such it is not to be regar as an official statement of attitudes policies of the National Council Churches.*

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Book Reviews

ING HOLY GROUND. *By Harold L. unger. Bethany. $3.00.*

NDING Holy Ground is the title ermon in a volume of eighteen ions by Harold L. Lunger, former ster of First Christian Church in son, Arizona, and Austin Boule- Christian Church in Tucson, Ari- , and Austin Boulevard Christian rch in Oak Park, Illinois. Dr. ger is now Professor of Christian ics at Brite College of the Bible in Worth. Readers of The Pulpit, well as his former congregations, w that he is an exceptionally fine acher. Indeed, two of the sermons in volume have appeared in recent es of this journal: "Turncoat istians," and "Earthquake in the rning." The other sermons included e are up to his usual high standards. ong them are sermons for special s, including Christian Family Sun- , World Communion Sunday, anksgiving, Christmas, and New ars. The titles and themes follow venerable principle of liberal aching—starting with people where y are. The treatment stays close to daily perplexities and needs, bring- to them clear vision, Christian in- t, and setting them in the ultimate spective. The author's keen social science is everywhere manifest. He fers the parable to the paradox. The ught moves, the analysis makes se, the language is colloquial and ar, and the illustrations are to the nt.—*Hunter Beckelhymer, Hiram ristian Church, Hiram, Ohio.*

E DAY CHRIST DIED. *By Jim Bishop. Harper. $3.95.*

S the book cover says, this author has a flair for bringing a scene life. The last twenty-two hours in e earthly life of Jesus, the Christ, are d so that any reader could feel that was reading a journalist's report of modern day of great importance. In dition to this careful objective ac- unt of each hour of the fateful day, e author has interspersed three chap- rs which, in the case of "The Jewish orld" and "The Roman World," ve a summary of much reading about e period. The chapter about "Jesus" ves the life of the Savior and about e fourth of the material of the Gos- ls in a way that should help fill in the ps of knowledge for those who did t attend Sunday school regularly in eir childhood. The book has certainly hieved its main aim of helping even ne person to understand Jesus a little tter."

During the first reading of the book ere were a few times when the reviewer echoed the impression of another reviewer who is quoted as saying, "Pure guesswork," and there were a few actual geographical mistakes, e.g., walking west from Jericho to cross the Jordan and speaking of "the young moon over Jericho," when on Palm Sunday in Jerusalem, the moon would have been nearly overhead at sunset. In the two cases where the "guesswork" was specifically acknowledged, this reviewer believes that the development of the guesses was justified and helpful.

The psychological treatment of Caiphas and Pilate was very well done. The reader could easily understand that Caiphas would be blind to a possible Messiah, if such a Messiah as Jesus might endanger a temple income of over a million dollars a year. Much space is given to an analysis of the character of Judaism.

In regard to the character of Jesus, the man and the Messiah, the human side is slightly underdone. The author writes, "These [human] limitations hindered and hurt Jesus at all times because they hobbled his divine nature; these were self-imposed fetters which held his feet to earth while his soul yearned to soar. At times, the shackles chafed him and he became exasperated with the men around him who tried hard to understand, but couldn't." Thus this somewhat imperfect human being is described as fearing suffering on the cross, while his strong divine will kept him from dying too soon. Then, at the last, the divine Jesus "willed himself to die." It would seem more in keeping with the avowed purpose of the author to show "that Jesus truly loved every one," that he hated to shorten his life among men, but that he was brave in facing the human suffering involved in following his Father's will for the Savior of mankind.

While any mention of the resurrection would not be required in this "assignment," the book would have been a better witness to the Messiah, if the chapter on "Jesus" could have more effectively emphasized the great triumph of the first Easter Sunday, and the effect on the church during the ages since of the continuous presence of the living Christ.—*James E. Sutton.*

WORK AND CONTEMPLATION. *By Douglas V. Steere. Harper. $2.50.*

WRITTEN in modern terms and taking account of the problems raised by contemporary industrial culture, this highly readable and deeply thought-provoking book might be called a commentary on Luke 10:38-42, the familiar story of Martha and Mary.

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"All serious students of the Christian hope will welcome this new, searching, and Christ-committed enquiry."

—GEORGE A. BUTTRICK. $4

Dr. Robinson, a biblical interpreter notable for both scholarship and insight, is dean of Clare College, Cambridge University.

Before assuming his present position, he studied classics and philosophy at Cambridge, served a Bristol parish, and taught in Wells Theological College.

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philosophers have looked on Martha and Mary as personifications of the contrasting ways of action and meditation. They have generally given the greater praise to Mary, echoing the remark that she "hath chosen that good part."

As one who for ten years was chairman of the Work Camps for the American Friends Service Committee, Professor Steere takes a different approach. He affirms the organic relationship that exists between work and contemplation, pointing out that contemplation provides "a frame of meaning in which a man's work is done," and that work is the "means of clarifying, of disclosing, of giving form . . . to the frame which contemplation bares." Moreover, he calls not for an alternation between prayer and action, but for an infusing of the two, a "simultaneous operation of work and worship."

Our industrial society, so the author affirms, leaves the millworker bereft of a sense of meaning and of a sense of personal responsibility, as he labors at his job. On the other hand, the intellectual's common disdain of manual labor deprives him of the healing, of the fellowship with a common humanity, and of the sense of elemental creativity that arise from muscular toil. One cannot escape the conviction, therefore, that some of the deeper needs of our society will be served by laborers with callouses on their knees and by scholars with blisters on their hands.

Considerable enrichment—including a host of quotable anecdotes—has been given *Work and Contemplation* by Dr. Steere's wide reading, as well as by his broad experience in industrial groups. He ranges all the way from Plato to contemporary studies in group dynamics affecting factory personnel. That he makes no mention of the Buddhist emphasis on "right livelihood" is accordingly a surprising omission, f is more than likely that light from Orient can illuminate the vital prob to which he addresses himself.— *liam S. Hill, St. Stephen's Chu Wilkinsburg, Pa.*

WHY GO TO CHURCH? *By Truma Douglass. Harper. $2.00.*

WE NEED more books of this k books which present the chu its meaning and its life, to those ou of the church in language which is of theological jargon and which sp to the contemporary mind, yet at same time does not sacrifice the ce truth which the church brings to needs of men. It is also a good for those within the church, for very reason that the approach is f and provocative.

Dr. Douglass, who is the execu vice-president of the Board of H Missions of the Congregational C tian Churches, first presented t chapters as radio talks over the work of the National Broadcas Company under the auspices of National Council of the Churche Christ in the U.S.A.

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Mar. 2—2nd Sunday in Lent
Mar. 9—3rd Sunday in Lent
Mar. 16—4th Sunday in Lent
Mar. 23—Passion Sunday.
Mar. 25—The Annunciation.
Mar. 30—Palm Sunday.
Mar. 30-April 5—Holy Week
Apr. 3—Maundy Thursday.
Apr. 4—Good Friday.
Apr. 6—Easter.
Apr. 13—1st Sunday after Easter.
Apr. 20—National Christian College Day.
Apr. 27—3rd Sunday after Easter.
May 2—May Fellowship Day.
May 4—4th Sunday after Easter.
May 4-11—National Family Week.
May 11—Festival of the Christian Home (Mother's Day).
May 15—Ascension Day.
May 18—Sunday after Ascension Day.
May 25—Whitsunday (Pentecost).
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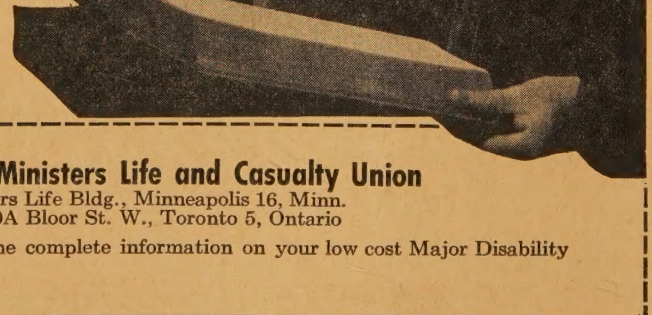

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PULPIT POST

(Continued from page 2)

ything by the standards he has set
himself. And since it is very seri-
business, and he is a serious man,
oesn't take lightly anything others
say or do which he disapproves.
lo so would be to break faith with
self.
ut if he were not a minister he
ld see things quite differently. He
ld not have had the opportunity
ook at the work of the ministry
n inside. He would be much more
ienced by the conception of the
istry his own pastor has than by
dards he has set for himself. He
ld listen to hear what his pastor
to say on the announced theme
ier than to note the preacher's fail-
to say what he himself thinks
uld be said on the subject.
n short, Roy Pearson, minister,
not guess what Roy Pearson, not
ister, would like or dislike in
rch. There just isn't any Roy
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eady several times passport to the
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ne authorities. At the moment the
y high-office churchman in Ger-
ny who still is allowed to preach on
h sides of the "Iron Curtain" is
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